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A CALL TO CHRISTIANS.

"Who will rise up for me against the evil doers, or who will stand
or me against the workers of iniquity?"—Ps. xciv. 16.

RE our eyes opened to see as angels do the moral con-
n of men, what would be our feelings! Horror hath
n hold upon me, says David, because of the wicked that
ake thy law. The whole world lieth in wickedness. Look-
down from heaven, God declares that there is none that
eth after God, that all are gone out of the way, and that
e is none that doeth good, no, not one.

he author of sin is the devil; for "he that committeth sin is
ne devil." The seat of sin is the depraved heart; "for from
in, out of the heart of men proceed evil thoughts, adulteries,
cations, murders, thefts, covetousness, wickedness, deceit,
viousness, an evil eye, blasphemy, pride, foolishness—all
e things come from within." Various are the kinds—various
degrees of sin; but in nature it is one—for every kind of
in every of its degrees, and every of its acts, is a transgres-
of the law, and deserves God's wrath and curse. Such is
nature of sin that every repetition of the act deepens its
er in the heart; and, when left to itself, its tendency is to
n multiplying and perpetuating itself, till the fire of judg-
purge it from the earth.

in is offensive to Jehovah. Opposed to him who is in-
ely good, it must be infinitely evil; and from the excellence
is nature, he must be opposed to it. It awakens his dis-
sure, and he will pursue it with the omnipotence of his
eance. What is this but a dispensation of justice—of
ce to himself? As moral governor of the universe, he
maintain his own rights, and not allow his law to be
ted, or his authority to be trampled on with impunity.
is this less benevolent than just; for while it is a dispen-
n of righteous severity to transgressors, it is equally a dis-
ation of goodness to unfallen beings. It operates as a
moral check or preventive; for they too might be tempt-

ed to renounce their allegiance to Jehovah, did the example of rebellion in other beings inspire them with no dread from being followed by no punishment. As the law of God is, like himself, good, obedience must be necessary to the happiness of his creatures; and not to enforce it by suitable moral sanctions, would be as incompatible with the good of his subjects as with the goodness of his nature and the honour of his government.

God delighteth in mercy. He must punish disobedience, yet he has no pleasure in the death of the sinner. In great love he has introduced a dispensation for reclaiming offenders. By the death of his Son in our nature and in our stead, he provides for our pardon and frees us from punishment. By sending his Spirit into our hearts, he breaks up the power of sin there, saves us by the washing of regeneration, and renews us to repentance. In the reclaiming of offenders, the wisdom of God is not less illustriously displayed than his mercy. In dealing with men, he deals with them as moral agents. On dead matter he operates by physical agency, and in accordance with those laws which he has established for the regulation of matter. On mind he operates as mind, and not as matter, not by physical agency, but by moral influence, and in accordance with those laws which he has himself established for the regulation of mind. What, then, is man? He is a fallen being; but, though the original powers and principles of his intellectual and moral nature are depraved and turned away from God to things opposed to God, they are not annihilated. Man has understanding—reason—will—affections; he has the power of choice; he is moved by love and hatred, hope and fear, pleasure and pain; he is accountable for the acts of his mind, affections, life; he is endowed with immortality. All these principles belong to every human being, however low sunk in the scale of moral degradation; and, all these principles are, in point of fact, operated on and called into action by religion and by the spirit of God in conversion.

In turning sinners to repentance, it pleases God to work by means, and to employ human instrumentality. Hence, life and death, heaven and hell, are set before us. Hence, justice and mercy beam in mingled manifestation, from the cross of Jesus. A church has been established in the earth—means of grace appointed—the bible inspired—ministers of the gospel sent forth to beseech men in Christ's head to be reconciled to God. Every description of means addressed to every part of our nature—enlightening our understanding—awakening our conscience—alarming our fears—winning our affections—over-

nrowing our sinful appetites, propensities and habits—all, all nese are brought to bear on us, that we may turn form our evil rays and live.

In reclaiming evil doers, does God employ human instrumentality? It is the part and the privilege of all who love God nd man, to compassionate the condition of their fellow-mortals, nd to use the means entrusted to them for their conversion and eformation. Is that the spirit of the religion of Christ, which eads a man to say, Oh it will be enough, and well for me, if I e able to reach heaven myself—let every man mind his own usiness—what have I to do with my neighbour? Such, indeed, is the heartless language of men spiritually dead; but it : far from being the mind of Christ, or the temper of those ho feel his salvation. It is the spirit of Cain—the very spirit ne old serpent would have us cherish—which prompts any to ay, "Am I my brother's keeper?" The law of God, so far om saying, "Never mind your neighbour, says, "Thou shalt ove thy neighbour as thyself." So far from leaving us indifrent to the sins or the salvation of our brother, it says, "Thou shalt not hate thy brother in thine heart: thou shalt n any wise rebuke thy brother, and not suffer sin upon him." n all ages good men have acted on this principle. Look at oah. He was a preacher of righteousness. Look at Lot. That righteous man, in seeing and in hearing, vexed his righteous oul from day to day with the unlawful deeds and filthy conver-ation of the wicked. Look at David. "When I beheld ransgressors," says he, "I was grieved. Rivers of water run own mine eyes, because they kept not thy law." Look at 'aul. His spirit was stirred within him when he beheld the ty wholly given to idolatry. And what does he say of the ensual? "I tell you," says he, "even weeping that they are nemies of the cross of Christ, whose end is destruction, whose od is their belly, whose glory is in their shame, who mind arthly things." Look at the blessed Jesus. He wept over erusalem. He had compassion on the multitude. Love to ne souls of perishing men brought him from heaven, clothed im in mortal flesh, subjected him to cruel sufferings, substi-uted him a mysterious sacrifice, as the ransom price of our re-emption. The same mind which was in Christ Jesus dwells n the bosom of every genuine christian. So far from being naffected with the wickedness of men, or unconcerned about heir conversion, the people of Christ have this character, and his commendation—"Set a mark upon the foreheads of those

that sigh and cry over the abominations that are done in th land." Ezek. ix. 4.

Is this compassion to die inoperative? Of what use is i unless it lead to practical results? Give me the faith that a working faith: give me the love that is a laborious love give me the mercy which comprehends man's higher, as we as his inferior interests, and takes in the case of his soul as sinner, as well as his body as a child of woe. If we feel Christ-hearted men do feel at the sad spectacle of huma wickedness, vast and varied as it is, zeal for God's honour—in dignation at human rebellion—compassion for perishing immo tals—earnest desire that their hearts may be opened to Christ salvation, and that the reign of his grace may be establish ed in them, "We will rise up for him against the evil doer we will stand up for him against the workers of iniquity." A magistrates seek the suppression of crime—as physicians se the suppression of disease, so christians seek the suppressio of sin, not for the injury but the good, not for the killing b the cure of offenders. If we have the christian spirit, we w earnestly warn sinners to fly from the wrath to come; we w affectionately beseech them to turn to the Lord who will ha mercy upon them; "if, peradventure, God may give them r pentance to the acknowledging of the truth that they m recover themselves out of the snare of the devil, who are take captive by him at his will."

Whether we engage in this noblest of good works, is n left to us as a matter merely optional. We cannot neglect it with out guilt, and without danger. The most awful threatenin are denounced against those who refuse. That alarming la guage will apply, in some measure, to all as well as ministers- "If thou speak not to warn the wicked from his wicked wa to save his life, he shall die in his iniquity: but his blood w I require at thine hand."—"If thou forbear to deliver the that are drawn unto death, and those that are ready to be slai if thou sayest, Behold we knew it not—doth not he th pondereth the heart consider it? And he that keepeth th soul—doth not he know it? And shall not he render to eve man according to his works?" What encouragements—wh incentives have we to employ ourselves in the salvation of o fellow-men—"He that winneth souls is wise"—"The that turn many to righteousness shall shine as the sta for ever and ever." "Brethren, if any of you err fro the truth, and one convert him, let him know, that

which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

As it is the duty and honour of christians to seek the suppression of wickedness, and labour for the conversion of sinners, it is every way justifiable and right for them to associate, to unite and stand by one another, in this good and godlike work. If it is their duty to rise and stand up at all, it is their duty to rise and stand up together. Union is strength; and what cannot be effected by the single and desultory exertions of a few, can be effected—triumphantly and gloriously effected—by the systematic and combined exertions of organized multitudes. The church calls her children to her aid; the church's Head calls us; Father, Son, and Holy Ghost call us to the high privilege of working the works of God—of being fellow-workers together with God—of going to the help of the Lord, to the help of the Lord against the mighty: and this is the call—"Who will rise up for me against the evil-doers? who will stand up for me against the workers of iniquity?" Wicked men have, in all ages, confederated to work wickedness; and by leaguing together in hellish conspiracy against religion and virtue, the seed of the old serpent have wrought the will and the works of their father the devil, far more effectually than they could otherwise have done. To maintain the cause of God and goodness, good men have found it necessary also, to associate and stand by one another. Was Christ not manifested that he might destroy the works of the devil? And now that he has gone to heaven, does he not delegate his church to carry on the warfare? And what is a church of Christ? Is it not an association of men, "In order first to save, instrumentally, each his own soul, then to assist each other in working out their salvation, and afterwards, so far as in them lies, to save all men from present and future misery?" To this, every member of the spiritual church of Christ is bound and pledged. He who does not do so, though he may be an outward member of the visible church, is no living member of Christ. Alas! that any who are baptised into Christ, and who have in the sacramental supper partaken of the emblems of redemption, should be found, not to destroy, but to do the works of the devil!!

Now if christians are warranted to unite against the works of the devil, they will find it justifiable and wise to associate against any *particular sin*, which at any particular time or place, may be peculiarly formidable and flagrant. Experience has proved that the doctrine of the division of labour, when applied to the common employments of life, best secures

success. He that applies himself wholly to his particular cal
ing, whether as a lawyer, physician, minister or mechanic, exce
more than if he attempted to combine a number of pursui
together. Let the principle of the division of labour be a
plied also to the destruction of the great evils and sins th
prevail in the world, and they will be found to fall mo
speedily. The christian may learn wisdom from the tactics
warriors. It was a maxim with Buonaparte, to bend the who
force of his attack upon a particular point of the enemy
lines, and then cut them through and drive them into confusio
Nelson was accustomed to concentrate, upon particular vesse
of the enemy, the tremendous fire of a number of his battle
ships, and thus destroy them in detail. Proceeding on th
principle, an American Judge, Chancellor Walworth, h
taught the lesson, that there is no way of attackin
vice like attacking it in detail. Connect with this the soci
principle which God has implanted in human nature, an
on which he has engrafted his religion, forming us int
societies for churches and for religious co-operation. On thes
two great principles, the social principle which leads us to unit
for strength—and on the principle of dividing labour, th
better to gain success—on these two great principles, a
founded the religious and benevolent institutions of the ag
What is the Bible Society? It is a union of those who kno
and love the bible, to suppress ignorance and infidelity, by th
simple but sublime expedient, not of persecuting men's person
but of giving them the word of life. What are our variou
Missionary Societies but associations of professing christian
for the purpose of suppressing and extirpating idolatry and P
ganism, not by going forth like the Crusaders or the Mahom
etans, to clear them from the earth by fire and sword, but b
sending forth among them the preaching of the cross—a war
fare which is not carnal but mighty, through God to the pul
ing down of strong-holds. On the same principles Sabbath
schools are founded—for teaching the word of God to th
young—Temperance Societies for the suppression of intem
perance—Anti-slavery Societies for the liberation of the slav
—What, in short is in any benevolent society, but an assoc
ciation of kind and public-spirited individuals, for the purpos
of suppressing some particular evil, by planting in its place th
opposite good?

Animated by zeal for the divine honour, and by a benevolen
desire for the best interests of men, what right-hearted ma
does not bid a cordial God-speed to all spiritual efforts fo

establishing in the world—in a district—in a single heart, the kingdom of our Lord Jesus Christ? Are exertions made for the spread of useful knowledge, the circulation of the scriptures, the extinction of slavery, the sanctification of the sabbath, the infusion of the principles of christianity into legislation and government, the abolition of those obstinate abuses and corruptions, behind which civil and ecclesiastical despotisms love to entrench themselves, the healing of the wounds of the rent and bleeding church of Christ, by diffusing a spirit of truth, unity and love? Who is there who loves his Master's cause, and rejoices *in all the good of all mankind* that will not be glad and help all he can, and give glory to God.

Let us not, however, lose ourselves in splendid generalities, or suffer generous emotion to evaporate in fruitless wishes or in glowing speculation. There is work to be done. The call of thy Lord is addressed to thee However humble, however poor thou art, thou hast an influence and agency, and Jesus Christ requires them to be exerted on his side. Say not that thou hast no time, no opportunity, nothing to work upon. Hast thou a family? Train them up for him. Is there no ignorant child or servant to whom thou mayest teach the word of God? Wilt thou not speak to thy sinning neighbour, that he turn from his wickedness? Arise, and do something; and, shouldst thou lead but one soul to repentance, thou hast accomplished a work over which angels rejoice!

Search and try thyself. Art thou fit for such a work? Art thou a true penitent? Hast thou forsaken thy sins? Hast thou found a sense of pardoning mercy in thy soul? With what face canst thou profess to engage in the work of reforming others, if thou art vicious thyself, or indulgest in any known sin? Impossible it is for thee to direct others in the way of true conversion, if thou art thyself still dead in sin. Odious and impious hypocrisy, detested both of man and of God, must it be, to pretend to teach others those pure and benovelent precepts of religion which, by thy party spirit, thy grasping covetousness, thine oppressive exactions, thou violatest in thine own example. "Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery. Thou that makest thy boast of the law, through breaking of the law, dishonourest thou God?"—"In this the children of God are manifest, and the children of the devil."—"He that doeth good is of God, but he that committeth sin is of the devil."

He that would be successful in the reformation of morals, or in the conversion of a fellow-creature, must abound in prayer, be exemplary for holiness, and have a heart enlarged and warmed with heavenly charity. A zeal which will not easily tire—a temper not easily irritated—a love which contradiction, ingratitude, and sectarian bigotry will not soon quench—a wisdom skilful in the use of expedients—a soul of prayer drawing down the Spirit from on high—a heart of tenderness, that weeps over the wickedness and infatuation of men—a purity of life, exemplifying and commending the precepts which they teach—must they have, who, with any degree of effect, would rise up for religion and virtue against evil doers, and lead to repentance the workers of iniquity. CEPHAS.

THE JEWS.

Sketch of their history from the close of the Old Testament to the coming of the Messiah.

THE historical part of the Old Testament ends with the narrative of the establishment of the Jews in the promised land, after their return from captivity in Babylon. Ezra, the priest, and Nehemiah, the tirshatha or governor, were most conspicuous in restoring and fortifying Jerusalem, rebuilding the temple, and providing for the services of religion. Ezra returned from captivity about the year 536, Nehemiah, 445, before Christ. Under the Persian monarchs, who immediately succeeded Cyrus, Judea continued feeble and depressed; exposed to insult and injury, chiefly from the Samaritans and others, who had in vain solicited for permission to co-operate in the service of the God of Israel.—See Ezra iv. 1–6.

After the death of Nehemiah, the government of Judea was joined with the prefecture of Syria; and the Syrian governor having the high priest's office at his disposal, it came to be bought and sold like any article of commerce. This introduced intrigue and corruption of every name, and led to scenes in which the temple itself was polluted with the blood of its highest functionary.

After the captivity, the Jews retained a deep-rooted aversion to idolatry, which they justly regarded as the cause of their expulsion from their native land. Accordingly they established synagogues for divine worship, in which the law and prophets were read, prayers offered, and suitable instructions addressed

to the people. All these services, however, soon degenerated into formality; tradition was placed on an equal footing with the Word of God; two great parties were formed; these gradually branched out into Pharisees, Sadducees, Caraites, and Essenes, besides a multitude of minor sects. Some of these denominations, the reader will observe, were in a flourishing condition in the time of our Saviour.

Before Christ, 330, the mighty empire of Persia, in fulfilment of prophecy, was subdued by Alexander the Great. This event occurred 208 years after the overthrow of Babylon by Cyrus. The Jews, faithful to Darius Codomanus, the last emperor of Persia, refused to assist Alexander in the siege of Tyre: the victorious general soon directed his arms against Jerusalem, but was dissuaded from his purpose by a procession of the priests in their sacerdotal vestments. The conqueror having adored the name Jehovah, inscribed on the High Priest's mitre, was conducted into the temple, where they pointed out to him the prophecy of Daniel, that a Grecian king should overturn the Persian empire. This increased Alexander's confidence of success; and secured to the Jewish nation the highest favour. About this time the Samaritans having again failed in an attempt to form a union with the Jews, built a temple on Mount Gerizzim, and appointed Manasses high priest. This increased the mutual hatred, existing between them and the Jews, and gave rise to frequent hostilities.

On the death of Alexander, before Christ 324, Judea had an ample share of the strife and bloodshed, occasioned by the grasping ambition of his successors. It first fell into the hands of Laomedon, who was in turn set aside by Ptolemy Soter, king of Egypt. Soter and his successor Philadelphus, enlarged the privileges of the Jews, ransomed those who had been taken captive, and caused the Scriptures to be translated into Greek, and deposited in the library at Alexandria. In the reign of Ptolemy Philopator, they were oppressed by the Samaritans, and by Antiochus the Great, king of Syria. He was defeated by Philopator, but after the death of that monarch, he invaded and conquered Palestine, compelling the Jews to renounce their allegiance to Egypt, and put themselves under his protection. Upon the death of Antiochus, before Christ 176, his son Seleucus continued and augmented the privileges of the Jews, and commanded the expenses of their sacrifices to be defrayed out of the royal treasury. This state of prosperity, however, was not of long continuance. An altercation arose between Onias the high priest, and Simon the

governor of the temple. The latter was banished for his treachery, and the matter appeared to be finally settled; but Jason, the brother of the high priest went to Antioch, bought the high priesthood for 360 talents, and procured an order that Onias should be confined for life. Having abused his dignity for a few years, this impious man was supplanted by his brother Menelaus, who, if possible, was still more wicked; the result was, that apostacy became general, and the services of the temple were neglected.

Before Christ 166, Antiochus carrying on war in Egypt, a rumour of his death spread at Jerusalem, was attended by a general rejoicing. The enraged monarch who had countenanced the evil practices of the chief priests, took signal vengeance on the city, abandoning it to pillage, slaying 40,000 persons, and selling as many for slaves. The temple was rifled of its treasure; and, to crown his impiety, Antiochus "sacrificed a large hog on the altar of burnt offering." These measures were followed by others still more atrocious. Two years after, Jerusalem was again plundered, and filled with blood; the walls were demolished and the temple impiously dedicated to Jupiter Olympius: idolatry was established, and those who refused compliance with its abominable rites suffered the most exquisite tortures, or were put to an ignominious death. But the time of deliverance was at hand.

Mattathias, a priest of the Asmonean family, being solicited to sanction idolatrous practices, boldly declared that 'though all the other Jews should forsake the religion of their fathers, he and his sons would continue faithful in maintaining the law of their God." He was instantly assailed by all the terrors of persecution, but firm in integrity, and joined by his sons, and some resolute friends, he overcame, and slaughtered those who would have been his murderers. The fame of the achievement soon spread. Multitudes flocked to the standard of Mattathias, and before Christ 167, he was so strongly reinforced that he attacked the Syrians, routed their hosts, and compelled many of them to flee to foreign countries. His splendid career being suddenly arrested by death, he was succeeded by his son Judas Maccabeus, a son worthy of such a father; Judas led on his countrymen to victory. With a handful of determined followers, this intrepid warrior drove the Syrian armies from the field with terrible slaughter, foiled their most consummate generals, and destroyed the system of idolatry which the Jews had been forced to embrace, at the point of the sword. It is observed by Josephus, that after the death

Judas, before Christ 160, "the calamities which the ation suffered were equal to any that had been experienced nce their return from Babylon."

Under the conduct of Jonathan, who was chosen to succeed is brother, the Syrians were again overawed, and a treaty of ace was concluded, before Christ 144. The most remarkable t of this general and statesman, was the forming of an alliance ith the Romans, who subsequently became masters of Judea. he honor of the Maccabean name was next sustained by Simon ne only surviving son of Mattathias. This prince renewed the eaty with the Romans, and repaired the fortresses of Judea; he as proceeding in a course of great public usefulness, when he d two of his sons were treacherously murdered at the castle f his son-in-law, before Christ 135. His death was followed y another Syrian invasion; but the effects though terrible id not prove lasting. Hyrcanus, his son, cast off the oke of foreign power, and so successful were his mea- ures that Judea never after acknowledged subjection to Syria. wenty-nine years this amiable man enjoyed the royal authority, d at his death left the Jewish nation in a state of great pros- erity. His eldest son, Aristobulus, came into undisputed ossession of both the regal and sacerdotal dignities. He as- umed the diadem and title of king, which none had enjoyed nce the captivity. His successors were Alexander Janneus, Alexandria, and Hyrcanus II.

In the year 65, before Christ, Aristobulus implored ne protection of Rome against his brother Hyrcanus II, hich issued in the establishment of the Roman power n Judea. Pompey, who was chosen arbiter, took Jer- salem itself, and B. C. 63, according to Josephus and Tacitus, he Jews again lost their liberty. At this date the administra- ion of Judea was marked by treachery, cruelty, and blood. Foreign invasion, attended by massacre and pillage, wasted her esources—domestic calamity filled up the cup of her suffer- ngs. Herod the great "a stranger and Idumean," supported y the powerful patronage of Mark Antony, at length obtained he regal power, subject, however, to Rome, and transmitted t to his descendants. His reign was characterized in its begin- ning by oppressive exactions, and by indiscriminate cruelty. Friends and foes were alike obnoxious to his ungovernable jury. Mariamne, his accomplished queen, a descendant of the Asmonean family, fell a victim to his rage and jealousy. In he course of his reign three of his sons also were condemned o death.

Having exasperated the Jews by his tyrannical bearing, Herod

endeavoured to regain their favour by rebuilding their temple. The undertaking employed *eighteen thousand* men, for eight or nine years. "The magnificent structure, which he erected, is said to have exceeded, in some respects, even the first temple which was built by Solomon. Rising in all its grandeur from the summit of a mountain, it commanded an extensive prospect; its appearance, says Josephus, exhibited every thing that could strike the mind and astonish the sight. It was on every side covered with solid plates of gold, and when the sun rose upon it, reflected such a dazzling effulgence that the eye was unable to sustain its brightness. The temple was encompassed with august porticoes, on which immense riches were profusely expended, and every ornament bestowed which art and genius could devise. Herod set up a golden eagle, of exquisite workmanship, the arms of the Roman empire, over the gates of the temple."

The whole history of the Jews from the return of the captivity to the coming of Christ is comprised in FOUR periods:—

1. They were under the Persian Monarchs 206 years.

2. The period during which they submitted to Alexander the Great, and his successors the kings of Egypt and Syria may be stated at 163 years.

3. The Asmonean family reigned over Judea, more than 100 years from the time of Judas Maccabeus.

4. From the year 65 B. C. the power of Rome prevailed and the consequences are known to our readers. D.

SORCERY IN THE SOUTH SEA ISLANDS.

No people in the world, in ancient or modern times, appear to have been more superstitious than the South Sea Islanders, or to have been more entirely under the influence of dread from imaginary demons, or supernatural beings. They had not only their major, but their minor demons or spirits, and all the minute ramifications of idolatry. Sorcery and witchcraft were extensively practised. By this art the sorcerers pretended to be able to inflict the most painful maladies, and to deprive of life the victims of their mysterious rites.

It is unnecessary now to inquire whether satanic agency affects the bodies of men. We know this was the fact at the time our Saviour appeared on earth. Many of the natives of these islands are firmly persuaded, that while they were idolaters their bodies were subject to most excruciating sufferings from the direct operation of satanic power. In this opinion

ney might be mistaken, and that which they regarded as the fect of superhuman agency might be only the influence of nagination, or the result of poison. But, considering the unisputed exercise of such an influence, recognized in the denarations and miracles of our Lord, and of his apostles, existing tot only in heathen but in in Jewish society, and considering, n connexion with this, the undisputed dominion, moral and ntellectual, which the powers of darkness held over those that ere entirely devoted to the God of this world, it does not apear impossible, or inconsistent with the supreme government f God, that these subordinate powers should be permitted to xert an influence over their persons, and that communities so holly given to idolatry of the most murderous and diabolical inds should be considered corporeally, as well as spiritually, to e lying "in the wicked one." In addition to the firm belief hich many who were sorcerers, or agents of the infernal powers, nd others who were the victims of incantation, still maintained, ome of the early missionaries are disposed to think this was ne fact. Since the natives have embraced christianity, they elieve they are now exempt from an influence to which they ere subject during the reign of the evil spirit.

Individuals, among the most intelligent of the people, ometimes express their deliberate conviction, that it is because ney live under the dispensation or government of Jesus Christ, nat they are now exempt from those bodily sufferings to which ney were exposed while they were willing and zealous devotées f the devil. It is, I believe, also an indisputable fact, that nose kinds of violent, terrific, and fatal corporeal agony, which hey attributed to this agency, have altogether ceased since the ubversion of that system, of which it was so dreadful a part. am not prepared to pronounce the opinions many of the naives still hold, as altogether imaginative; at the same time, the acts that have come to my knowledge, during my residence among them, have led me to desire the most satisfactory evilence for rejecting their sentiments.

This dreadful system of iniquity or demon-tyranny was complex and intricate. The party using sorcery against another, whose destruction they designed, employed a *tahutahu*, or person, whose influence with the demons procured their co-operation in the murderous design, and was supposed to induce the *tii* or spirit to enter into the victim of their malice. On one occasion, Mr. Nott, the missionary, sent two native boys, who were his servants, from Eimeo to Tahiti, for *taro* or arum-roots. The man under whose care it was growing was a sor-

cerer; he was from home, I believe: but the boys, according to the directions they had received, went to the field, and procured the roots for which they had been sent. Before they had departed, the person who had charge of the field returned, and was so enraged that he pronounced the most dreadful imprecations upon one, if not both of them, threatening them with the *pifao*, or visitation of evil spirits. The boys returned to Eimeo, but apparently took no notice of the threatening. One of them was shortly afterwards taken ill; and the imprecation of the sorcerer being made known to his friends, it was immediately concluded that he was possessed by the evil spirit. Alarming symptoms rapidly increased, and some of the missionaries went to see him in this state. On entering the place where he lay, a most appalling spectacle was presented. The youth was lying on the ground, writhing in anguish, foaming at the mouth, his eyes apparently ready to start from his head, his countenance exhibiting every form of terrific distortion and pain, his limbs agitated with the most violent and involuntary convulsions. The friends of the boy were standing round, filled with horror at what they considered to be the effects of the malignant demon; and the sufferer afterwards expired in dreadful agonies. In general, the effects of incantations were more gradual in their progress, and less sudden, though equally fatal in their termination.

The belief of the people in the power of the sorcerers remained unshaken until the renunciation of idolatry, and the whole population were, consequently, kept in the most humiliating and slavish fear of the demons. No rank or class was supposed to be exempt from their fatal influence. The young prince of Taiarabu, brother of the late king, was by many of the people considered as destroyed by Metia, a prophet of Oro and a celebrated sorcerer who had sometimes been known to threaten the king himself with the effects of his indignation. "Give up, give up," was the language he on one occasion employed, when addressing the king, "lest I bend my strong bow"—in allusion, it is supposed, to his pretended influence with the demon. Whole families were sometimes destroyed. In Huahine, out of eight, one individual alone survives, seven it is imagined, having been cut off by one sorcerer.

It is a singular fact, that while the practice continued, with all its supernatural influence, among the natives, the sorcerers invariably confessed, that incantations were harmless when employed upon Europeans. Several have more than once been threatened with sorcery, and there is reason to believe, it has

been put to the test upon them. They have always declared that they could not prevail with the white man, because such were under the keeping of a Being more powerful than the spirits *they* could engage against them, and therefore were secure. The native missionaries in different islands have also been threatened with sorcery, from the idolaters among whom they have endeavoured to introduce christianity. They have always defied the sorcerers and their demons, telling them that Jehovah would protect them from their machinations; and though frequently exposed to incantations, they have never sustained the slightest injury.

These rites are now no more. Like the oracles among the nations of antiquity, which gradually declined after the propagation of christianity, the divinations and spells of the South Sea Islanders have been laid aside since the reception of the gospel. The only oracle they now consult is the sacred volume, and multitudes, there is good reason to believe, give to its divine communications unreserved credence, and yield to its requirements the most conscientious obedience.—*Ellis' Polynesian Researches.*

THE BLESSING OF THE LORD AN ENRICHING PORTION.

The scriptures inform us that "the blessing of the Lord, it maketh rich," and that "he addeth no sorrow with it." This blessing affords ample field for meditation on an extensive scale: we might view it as resting on the angels around the throne—a rich manifestation of divine love—a heavenly display of exuberant goodness: we might contemplate its hallowed influence extending far and wide in creative energy, when "the morning stars sang together, and all the sons of God shouted for joy:" we might reflect on its beautifully diffusive character, as it is discovered in the providential arrangements, by which so much enjoyment pervades the mass of living existence: we might trace it in the most magnificent of Jehovah's works, constituting their chief excellence, and adding lustre to their glory; and we might equally find it descending on the most despised, and stamping them with eternal worth.

These are views of the blessing of the Lord, on which our minds might dwell with wonder, and by means of which we could form exalted conceptions of the benevolence of the divine character. But there is one view remaining more interesting than all, and better calculated to awaken in our bosoms feelings

of love and gratitude to our Father who is in heaven: it is that which represents the blessing as visiting ourselves and becoming the rich portion of our souls.

I. A little reflection will convince us that the blessing of the Lord is a rich portion even in this world.

It is interesting to behold the father of a family, on the bed of death, surrounded by his expectant children, anxious to receive his blessing. The scene reminds us of the venerable patriarch Jacob, who, when the time of his departure was at hand, blessed his sons, and told them what should befal them in the last days. We peruse the narrative with mysterious interest, but there is something more interesting still. God is the Father of us all. He is peculiarly the Father of those who believe on his son Jesus Christ. May we not then, view the family of God, that are scattered throughout the world, as assembled in the presence chamber of divinity, and receiving a Father's benediction? This is the true blessing. All other blessings, however important, are mere types and shadows—imperfect or partial representations of the solid and lasting enjoyments which it embraces. This is the blessing of the Lord; and it is felt to be truly enriching. Do any ask, in what respects man is enriched by it? We answer he is enriched by it in all respects. The blessing comes to him in rain from heaven, and fruitful seasons filling his heart with food and gladness—it comes in the genial influence of health of body and soundness of mind—it comes, borne on wings of love, in the glad tidings of salvation through the blood of the Lamb: telling of glory to God in the highest, combined with peace on earth and good will to men. Other blessings affect merely our outward circumstances; this reaches the soul, and puts her in possession of the unfading riches of the kingdom of God. The heart feels the treasure of divine love imparted to all its affections; the mind has its powers expanded, and the wealth of heaven exhibited to call forth undying effort; new and delightful views of God's Providence are discovered; the curse with all its withering influence, and the poverty, and wretchedness, and misery, and blindness, and nakedness resulting from the curse, are removed; and, in one word, the soul is enriched.

The blessing of the Lord may come *with* the good things of the world, or it may come *without* them. In either case it maketh rich. It sanctifies worldly possessions where they are enjoyed in abundance; it causes the soul to feel godliness with contentment to be great gain, where they have been bestowed with less liberal hand. In either case—in all cases, it is still the blessing, and it maketh rich. Nor is this all—for

II. The blessing of the Lord enriches the soul for eternity. However valuable our worldly possessions—however exhaustless the treasures which any may have accumulated, they can never constitute the *chief good* of the immortal soul. Our Saviour has taught us that "He is a fool who layeth up treasure for himself, and is not rich toward God." When the blessing of the Lord is not possessed in this high sense, what avail earthly riches? They may lull the sinner into the sleep of carnal security, under the impression that he has goods laid up in store for many years. But the spell is awfully broken—for ever broken, when God issues forth the fearful summons "This night thy soul shall be required of thee." The soul is steeped in poverty unless it possess riches which the hand of the robber cannot grasp—the power of death cannot wrest from it—the damp of the grave cannot tarnish; but which shall rise incorruptible, immortal, glorious, at the resurrection of the just. The bloom of summer, when nature has put on her robes of varied hue, and all lovely, is swept away before the chilling breath of relentless winter. Many of the plants and flowers of richest verdure, whose expanded leaves and blossoms were most delightful to the eye, pass away, never to return; they hear no more the voice of returning spring; they shall no more adorn the sunny landscape. But there are others which are not involved in the same desolating fate. It is true, the splendid colours and the glory of rich foliage have departed—the rude blasts are whistling through their naked branches, or the roots merely remain in the bosom of the earth; but the principle of life is untouched, and the agencies which God has ordained, will soon call it forth into fresh vigour and beauty to renew the decayed face of the earth. Such is man. Without the blessing of the Lord, he goes down to the grave to spend a long, dark, cheerless night—a night "that hath no morn beyond it, and no star"—a sorrowful night, in which there is no hope of a morning of joy, with its voice of melody and gladness, and its songs of love and praise. The summer of life expired, the sinner has before him a dreary, wasteful, unending winter; and no provision made for it—no treasure laid up in heaven to enrich the soul for eternity. On the other hand, the righteous man, like many of the plants and flowers of the earth, only *seems* to die. The principle of life is still secure. He is a tree of righteousness, the planting of the Lord. He is in that garden which God has engaged to keep and water every moment, lest any hurt it.

"Those that within the house of God are planted by his grace,
They shall grow up and flourish all in our God's holy place;
And in old age, when others fade, they fruit still forth shall bring,
They shall be fat, and full of sap, and aye be flourishing."

Dear in God's sight is the death of his saints; and as precious treasure their remains are committed to the tomb, in the sure and certain hope of a happy resurrection. By the blessing of the Lord, they have been enriched for eternity, and the grave will not be able to hinder them from the "thrones, and crowns and sceptres," which await them in their Father's kingdom; so valuable—so eternally enriching is the blessing of the Lord.

There are those who charge God foolishly, on account of the sufferings of life, alleging, or secretly cherishing the belief, that he mixes up sorrow with his blessing. Were such charges well founded, it would be vain to attempt to prove unqualifiedly that the *blessing* is an *enriching* portion; for its richness, in that case would be consumed by the gnawing of misery and poverty. But the Scriptures expressly assure us, that the Lord addeth no sorrow with his blessing. In reply, then, to this foolish charge which has been, alas! not unfrequently preferred, we would observe—

I. That the express statement of a God of truth stamps as unfounded. Taking our stand on the plain declaration of Jehovah, we would feel perfectly warranted in denouncing such charges as false, whether we found it practicable or impracticable to clear the divine character by a process of reasoning. Let God be true, though every man should be a liar. His word is eternal and unalterable truth, and that word assures us that the Lord addeth no sorrow with his blessing. We may fancy that God, in his dealings with our souls, has mingled with bitter sorrow the cup of blessing, which his gracious hand administers: when severe affliction presses heavily on the heart, and the grasp of bereavement has rudely severed the ties which bound us to loved and loving friends, we may be ready to exclaim that God is marring with sadness and woe the rich bounties of his adorable Providence. To those who remonstrate with us on the impropriety, and sinfulness of charging God as the author of our grievances, we are ready to reply, "There is no arguing against sense; we taste bitterness in the cup of life; we feel sorrow in life's most joyous hour; we find that evil is inseparable from the blessings which crown our felicity, and therefore we cannot receive the doctrine propounded in the Scriptures." But let us remember, that it

ne thing to feel that sorrow is in the cup of blessing; and nother to maintain that God has put it there. Whether is more likely that the explicit assurance of Jehovah is false, that we are mistaken in our conclusions? Whether is it ore likely that a God of eternal truth and omniscience is in ror, or that weak, fallen, ignorant man, judging of the large nd complicated plan of the divine administration, fails of comrehending the wonderful providential arrangements of Him, ho covereth his throne with clouds and thick darkness? We nnot help thinking that it is more reasonable, as well as more riptural, to receive the intimations of the Lord, in all the lness of meaning which his Spirit has imparted to them, and question the accuracy of our own reasonings, and the soundess of our own deductions, rather than impugn the truth of at blessed volume, which protected by the power of divinity, emains an imperishable monument of God's veracity, amid the erce attacks of earth, and the malignant opposition of hell. Whatever, therefore, might be advanced to the contrary, and whether we felt ourselves in capacity to answer it satisfactorily r not, we would still maintain with unflinching stedfastness hat God addeth no sorrow with his blessing; for the simple eason, that the scriptures furnish an unequivocal assurance to hat effect. "The blessing of the Lord it maketh rich, and e addeth no sorrow with it." But we hope, in the present nstance, to establish to the conviction of any reasonable mind hat there is no opposition between the declaration of God, nd the experience of his people.

II. Let the christian, then, consider that his own weakness nd ignorance, and the power and subtlety of the enemies of is salvation, will tempt him to entertain erroneous views of the nature of God's blessing.

How often do children form incorrect ideas concerning the propriety of the discipline which a parent sees it necessary o apply? How often do they mistake what is not only positively good and wholesome in correction, or in regimen, but what hey themselves afterwards discover to be good and wholesome, for a grievous and intolerable calamity; and thus the kindest intention is misinterpreted, and spurned, because it has been exhibited under a form, which is, for the time being, disagreeable? The waywardness and peevish dissaffection of the child, in these circumstances, we hesitate not to place to the account of childish weakness, and want of information. The parent's conduct is right and approvable; and it would be false to state that he adds the sorrow, which yet indirectly arises out

of the peculiar discipline under which his child is trained.—
So it is with the infinitely perfect and benevolent regulation
by which the Father of our spirits trains the children of h
love and care, to that maturity of judgment, and holy ardour o
feeling, in virtue of which they are asserted to be prepared fo
the enjoyment of their Lord. Their partial knowledge o
divine things—their wayward, sinful dispositions—the com
parative feebleness, and unsanctifiedness of their understand
ings—ill qualify them for pronouncing with oracular confi
dence on the deep, eternal, boundless counsels and administra
tions, of the great Parent of the universe. Even that portion
of the ways of Providence, with which we may be presumed
to be best acquainted, has many intricacies and perplexities, an
presents to the thinking mind many powerful considerations
urging the necessity of speaking with modesty on such a sub
ject, lest we should display the folly of the child, and th
ignorance and rashness of inexperience. Besides, if we would
arrive at accurate conclusions, will it not be incumbent on u
carefully to ascertain how much of the sorrow and bitterness o
life is owing to the powerful agency of the enemies of ou
salvation? It is true God permits that agency to be employ
ed against us; but he will forfeit all character for discrimina
tion, who confounds what God has permitted, with what he i
positively carrying forward. Such permissions are properl
no part of his blessing, and no addition of his with its enrich
ing qualities. Nay, his blessing goes potently to counterac
the evil influence of the powers of darkness, and the evil sur
renders of the christian's own heart. Earth and hell are bus
turning blessings into curses; God is busy turning curses int
blessings. Let not, then, the suggestions of innate corruption
nor the lying temptations of Satan seduce the servant of Go
from holding fast the glorious truth, that the Lord makes n
addition of sorrow with his enriching blessing.

III. It will be testified by the universal experience of God'
people, that the tendency of the blessing is to put away all sor
row. This statement is liable to be misunderstood, but w
trust that the explanation will remove all real cause of dubiet
or misapprehension. It will be admitted that under the divin
blessing, all God's people are ultimately conducted to th
place, where there shall be no more sorrow, nor crying, no
death, nor dying; where there is fulness of joy, and where
there are pleasures for ever more. But do not deep distres
and sorrow, and agony, entwine themselves in that system o
training, which the Almighty has adopted for the purpose o

curing such a glorious consummation? Yes, they do—on e same principle that pain and suffering must be endured by e patient, who is under the necessity of submitting to some gical operation, which is yet the saving of his life. The cup sorrow is deprived of its bitterest ingredient, when the aught goes to confer immortal health on the soul. The cross dismantled of its crucifiying terrors, when the crown of glory descending to wreath the brow of the martyr, who is to be iled upon it. The whirlwind, and the chariot of fire, and rses of fire, cease to awaken sensations of pain, when it is own that they have been commissioned to conduct the man God to heaven. So the blessing of the Lord might be ly said to make rich, and add no sorrow, though occasional ffering resulted *directly* from its operation. This, however, e do not admit. We maintain, and we appeal to christian nowledge and experience for the truth of our statement, that e sorrow is extraneous in its character, and fairly traceable to e sinful state of things universally prevalent in the world. as sin taken possession of the soul, and may it not be expect- l that there will be pain—salutary pain, it is true—but still ain, when the religion of the Redeemer comes to effect its ex- ulsion. The blessing of the Lord descends from the high eaven, and battles with the curse on the field of the human eart, and there are the strife, and the confusion, and the de- olations of war; and the heart is filled with painful and alarm- g anxieties; and the individual in whom the struggle takes lace may adopt the language of the prophet, uttered under ther circumstances, "Thou hast heard, O my soul, the sound f the trumpet, the alarm of war:" but is it not good for sinful an that the warfare is maintained—a warfare which is to im the harbinger of victory and triumph? Who does ot see that the sorrows, and the other real or apprehend- d disasters accompanying such a state of things, however ainful to the soul—and we have no desire to diminish aught f their poignancy—do not result from the blessing of the ord, but are manifestly to be attributed to the inveterately vil principles which sin has implanted in our nature? O! it s sin that produces sorrow—it is sin that causes poverty—it is in that leads man to drink early and deeply of the bitter and urning gall which it mixes in the cup of trembling—it is sin hat spreads around the heart a mantle of misery, and yet lures onward to eternal despair. On the other hand, it is the lessing of the Lord that sheds the day-beam of gladness upon e mind—that inspires it with pure and holy joy—that dis-

covers the dazzling splendours of the new Jerusalem—that
riches man for time and for eternity—that gives him "treas
in heaven, where moth and rust do not corrupt, and wh
thieves break not through nor steal."

We recommend it to all, to seek this enriching blessi
which God is abundantly willing to bestow. The good thir
of the kingdom of God are not held forth for the purpose
exciting desire and leaving it ungratified. The Lord does
tantalize his children—he does not exhibit to their view, attra
ive objects, and then deny them all encouragement to seek
possession and enjoyment. His is not the language of cc
heartless, pretended charity—"Be ye warmed, and fille
whilst those things are withheld, which are necessary to g
meaning and power to the forth-puttings of compassi
There is no reason, therefore, for the conclusion, or even
the apprehension, that our exertions will prove fruitless, wh
we are cordially employed in searching after the divine blessi
And is not this glorious feature in the character of Jeho
admirably calculated to stimulate our hopes, and to call fo
our utmost endeavours in dependence on his Holy Spir
Having exceeding great and precious promises, let no app
ent discouragements ever hinder us from persevering w
holy ardour, in looking for the true riches and righteousn
which God is ready to bestow. "Be stedfast," saith
scripture, "and unmoveable, always abounding in the work
the Lord, for as much as ye know that your labour is not
vain in the Lord." "Then shall ye *seek* me," yes, "and *f*
me, when ye shall search for me with all your heart."

Are we animated in our pursuits by the prospect of a succes
issue? When only probability lies on one side, do we
away all fainting and failing, and with sustained energy
power, grapple with the difficulties that would retard our p
gress?—And should not ten-fold energy animate our h
and nerve our arm, as we advance in that course, where
promises—the covenant—the oath of the Eternal God,
pledged to secure a triumphant issue? Let the children
Zion be joyful in their king—let the warmest affections
their souls, expand, strengthen, and bloom, under the ge
influence of the divine blessing; and let the sweets of immo
joy, once tasted, induce them to desire more and more,
waters of her pure and perennial fountain.

Man has every inducement to seek the blessing of the L
It will be with him in life, and at the hour of dissolutio
will not forsake him. O what peace, what well-groun

rity it gives to the righteous, when human aid is powerless none but Christ can sustain the parting spirit! The time ear to every individual of the human race, when the golden l shall be broken, and the silver cord loosed; when the ıer shall be broken at the fountain, and the wheel at the rn; when dust shall return to the earth as it was, and the t shall return to God who gave it. The time that remain- is short; and therefore the necessity of seeking the bless- is more urgent. Without it all is lost. Possessing it, we unmoved; even in the valley of the shadow of death, the and staff of God comfort us;—and in prospect are the ppy fields where pleasure ever dwells." The magnificent nery that "skirts the landscape of eternity,"—the land, ed by the beams of the Sun of Righteousness—rivers of ght flowing at God's right hand for ever and ever.

WICLIF.

TTACHMENT TO THE BIBLE IN ENGLAND,

DURING THE SIXTEENTH CENTURY.

: the dioceses of London and Lincoln many persons suffered on ac- ut of their attachment to the Scriptures, and to the cause of truth. Amersham, in Buckinghamshire, in the year 1606, thirty persons e burnt in the right cheek, and made to bear faggots by way of ance. "The cause was, that they would talk against superstition, idolatry; and were desirous to hear and read the Holy Scriptures." e register of the London diocese, during the episcopate of Richard zjames, furnishes many other instances of persecution against those) were called Lollards, or followers of Wiclif In 1511, Thomas sty, Joan Austy his wife, Thomas Grant, John Carter, Christo- r Ravins, Dionysia his sister, and Thomas Vincent, Lewis John, n John his wife, and John Web, were brought before the bishop, accused of having "read and use l certain English books, impugn- the faith of the Romish church; as the *Four Evangelists*; Wi- 's *Wicket*; a book of the *Ten Commandments of Almighty God*; *Revelation* of St. John; the *Epistles of Paul* and *James*, with ıer like." The persons thus accused were imprisoned, and through r were led to abjure what were deemed their errors. In the same ır, and by the same bishop, William Sweeting, and James Brewster, re burnt in Smithfield, in one fire, as relapsed heretics, having been merly accused, and abjured; the first *charge* in the examination of lliam Sweeting was, that he had had "much conference with one lliam Man, of Boxted, in a book which was called *Matthew*;" and mes Brewster was charged with "having a certain little book of *ripture*, in *English*, of an old writing almost worne for age, whose ne is not there expressed;" and also with having "been five times h William Sweeting, in the fields, keeping beasts, hearing him read ny good things out of a certain book. At which reading were also

present, at one time, Woodroofe. or Woodbinde, a net-maker, with h wife; also, a brother-in-law of William Sweeting; and another tim Thomas Goodred, who heard, likewise, the said William Sweetin read." As James Brewster "could neither read nor write," his po sessing a book of Scripture, that others might read to him out of i was no small proof of his love to the Word of God, when it was pr hibited under pain of such dreadful punishment.

A still more atrocious act of cruelty was exercised against Richa Hume, a merchant-tailor, of London, in 1514. Being brought befo Bishop Fitzjames, he was examined on the charge of heresy, whe among other articles of accusation. it was urged against him, that h had "in his keeping, divers English books, prohibited, and damned, l the law; as the *Apocalypse*, in *English*; *Epistles and Gospels* in *En lish*; *Wiclif's* damnable *Works*; and other books containing infini errors, in the which he hath been long accustomed to read, teach, a study daily." After his examination he was remanded to the pris called the Lollard's tower; where, two days afterwards, he was fou hanging, having been murdered by the chancellor, the sompner, summoner, and the bell-ringer, as was fully proved before the cor ner. But, to prevent, if possible, the discovery of the murder, and blacken the character of the deceased, certain articles were select from the *Prologue* to his Bible, and ordered by the bishop to be re at Paul's cross; the last of which was, that in the *Prologue*, "he d fendeth the Translation of the Bible and Holy Scripture into t English tongue, which is prohibited by the laws of our most ho church." After which a process was instituted against him, thou already dead, in the bishop's court: and a definitive sentence of here given sixteen days after his death, by which his body was ordered be burnt, which was accordingly done, in Smithfield, on the 20th d of December, that same year.

Persecution continuing to rage against those who read the Scri tures in English, and opposed the superstitions of the church of Rom several were burned at the stake; others confined to monasteries, a condemned to live upon bread and water; and many sentenced bear a faggot at the market cross, to be burned in the cheek, to r peat every Sunday and Friday what was called "Our Lady's Psalte and "every one of them to fast, bread and ale only every Frida during their life; and every Even of *Corpus Christi*, every one them to fast, bread and water during their life, unless sickness u feigned let the same." The honest martyrologist, Fox, who w indefatigable in his endeavours to obtain authentic information lative to these sufferers for the sake of the Gospel, has given a lo list of the names of persons accused before John Longland, bishop Lincoln, in 1521, with the charges brought against them, extract from the bishop's *register*. An enumeration of a few of the charg will exhibit their nature.

Parties accused.	*Crimes objected against them.*
"Agnes Well, detected by her brother."	"For learning the Epistle St. James, in English, of Thu ton Littlepage."
"J. Jennings, servant to James Morden; George, servant of T. Tochel; Thomas Grey, servant of Roger Bennet."	"These were detected for c rying about certain books, in E lish."

Parties accused.	*Crimes objected against them.*
‘ Henry Milner.”	“ Counted for a great heretic, and learned in the Scripture.”
.‘ John Phip.”	“ He was very ripe in the Scripture.”
‘ Durdant, by Stanes; Old rdant; Isabel, wife of T. Harg; Harrop, of Windsor: Joan rret, wife of John Barret, of ndon; Henry Miller, Stilman, or.”	“ All these were accused, because at the marriage of Durdant’s daughter, they assembled together in a barn, and heard a certain *Epistle of St. Paul* read: which reading they well liked, but especially Durdant, and commended the same.”
.‘ John Littlepage; Alice, wife Thurstan Littlepage.”	“ Because he was said to have learned the *Ten Commandments* in English, of Alice, Thurstan’s wife, in his father’s house.”
	“ For buying a Bible, of Stacey, for *Twenty Shillings!*” *
‘ Robert Collins, and his wife; hn Collins, and his wife.”	“ This Alice could recite much of the *Scriptures*; and, therefore, when any conventicle did meet at Burford, she was sent for, to repeat the *Ten Commandments*, and the *Epistles of Peter and James*.”
‘ Alice Collins, wife of Richard llins.”	(Also.) “ For teaching Joan Steventon, in Lent, the *Ten Commandments*.”
	“ Item, for teaching her the first chapter of St. John’s Gospel.”

These are but a few of the many instances adduced by Fox, from register of Bishop Long’and, of persons accused and suffering, her in one way or other, for possessing, or reading, or hearing the ook of God; and for whose accusation husbands had been suborned ainst their wives, wives against their husbands; children against eir parents, and parents against their children; brothers against ters, and sisters against brothers. “But the fervent zeal of those aristian days,” remarks the honest writer, “seemed much superior these our days and times, as manifestly may appear by their sitting all night, in reading and hearing; also by their expenses and arges in buying of books in English, of whom, some gave *Five arks*, some more, some less, for a book; and some gave a *Load of ay*, for a few chapters of St. James, or of St. Paul, in English.” *Townley’s Biblical Literature.*

* We may form some judgment of the price of this Bible, by observing, that 1514, the daily wages of a master carpenter, mason, bricklayer, tyler, or amber, were 6d. per day, without diet, from Easter to Michaelmas: other larers 4d. per day. In 1513, oats were 2s. 4d. per quarter. In 1533, beef was e-halfpenny per pound; mutton, three-farthings per pound; fat oxen were d for 26s. 8d. each; a fat lamb for 3s.

LONDON MISSIONARY SOCIETY.

THE Directors have given the following summary view of the Mis
sion at Combaconum :

Site and *Inhabitants*—Combaconum is situated in N. Lat. 11. ar
E. Long. 79. 25. in the province of Tanjore, and about 20 mile
NNE. of the city of that name. It is a place of great antiquity—wa
formerly the capital of the Chola Race, one of the most ancient
the dynasties of Southern India—and still presents remains of its a
cient splendour. It is chiefly inhabited by Hindoos of the Brahm
Caste ; who in part, subsist on the revenues derived from the Pagoda
of which there are, beside others of an inferior description, sever
magnificent ones, extensively endowed. The population of the tow
alone has been estimated at 42,000 souls : in its vicinity are also ma
large and populous villages. The surrounding country is rich, a
in a high state of cultivation.

History and *Results*—The first attempt to introduce the Gosp
among the inhabitants of Combaconum, by the Society's Missionari
was made by Mr. Charles Mead : who removed to that place in 182
for the benefit of his health, accompanied by six Native Readers fro
Travancore, in connexion with which Mission, he had himself
many years previously laboured : Mr. Mead, whose health was mu
improved by the change of residence, continued at Combaconum
about two years ; after which time he returned to Travancore, whe
he arrived in May, 1827. During the period of Mr. Mead's labou
at Combaconum, he raised subscriptions to defray the expense
erecting a Mission Chapel there, which was commenced before
departure : he also formed several Native Schools, which, on his
turn to Travancore, he left under the care of three of the Reade
who, beside this superintendence, continued the religious services, a
conversations with the people, and the public reading and distril
tion of the Scriptures and Tracts.

The Deputation visited this Station in September, 1827, about fo
months after Mr. Mead's return to Nagercoil ; and were so much
tisfied with the progress of the work, and the suitableness of the pl
for a Missionary Station, that they expressed to the Directors th
regret that it should be left destitute of a Missionary, and reco
mended to them to make it a permanent station. At a meeting
the Madras District Committee, held during the first visit of
Deputation at Madras, Mr. Edmund Crisp expressed a strong de
that he might be eventually stationed at Combaconum : the wish
pressed by Mr. E. Crisp on that occasion has been since accomplish
with the sanction of the Directors, and the approbation of his bre
ren, he and Mrs. Crisp removed to Combaconum in July, 1829.

Mr. Crisp found, on his arrival at the Station, about 30 adults p
fessing Christianity and under Christian instruction, and three
four Schools situated in the town and some neighbouring villag
the Mission being wholly under the superintendence of the three N
tive Readers. Pakkir Nadur, a Moonsif (or Native Judge), resid
in one of those villages, who had lived, when a youth, in the fa
of the venerable Swartz, and who had patronized the Mission du
the time it was superintended by Mr. Mead, was found by Mr. Cr
on his arrival, still taking a lively interest in the Mission Schoo
his own village, and desirous that the Gospel should be diffused am

countrymen. Mr. Crisp, shortly after his arrival at Combaconum, nmenced a Tamul Service in the Mission Chapel, which was then finished, but was completed in the following year: the congrega- on fluctuated, but was seldom less than 40, of which number one lf were adults. Beside this stated service, Mr. Crisp, like his ethren at other Stations, has availed himself of opportunities afford- in places of public resort, and at the examinations of the schools, preach the Gospel of the grace of God. The number of Native hools in 1829 was 5, containing 230 children: some rules, drawn by Mr. Crisp for the guidance of the Schools, had led to evident provement. The Readers fulfilled their duties with exemplary di- ence; and Mr. Crisp, to increase their efficiency, had resolved to vote a portion of his time to their further instruction in theology, d in the grammatical knowledge of their own language.

In 1829-30, the number of Native Christians, under the wing of e mission, was 80, of whom a large proportion were converts from pery. At each of two villages embraced by the mission there is w a small chapel, of which one was fitted up at the expense of a spected friend at Madras: the attendance on the Sabbath Public rvices was regular and satisfactory, some of the members of the ngregation affording pleasing evidence of incipient piety. Mr. risp was usually engaged four afternoons in the week among the athen, who collected in very numerous congregations, and listened his addresses with great attention. Beside taking part in the la- urs of the Sabbath, the Readers continued, in the week-days, to sit the neighbouring villages to distribute tracts, and to read and ex- ain the Scriptures to the people. The number of Native Schools as 5, and the average attendance 150: besides these, there were Native Schools, under the wing of the mission, supported by the neral aid of gentlemen resident at the Station, containing 185 scholars, e average attendance being about 150: Mrs. Crisp had succeeded in rming a native-female school, containing 18 scholars, the average tendance 12: Mr. Crisp had also a class of 12 youths, most of em of the Brahmin Caste, whom he instructed in the Scriptures: side his other duties, each of the Readers, who had been increased 4, superintended one of the Mission Schools. The distribution of acts and Elementary Books in Tamul, in the same year, exceeded 00, besides copies of the Scriptures in Tamul and English.

In 1830-31, the labours of the Mission were actively continued, and ith considerable encouragement: several natives from among the omanists had united with the Christians in connexion with the Mis- on; and, exclusive of the stated services in the chapels, &c. large umbers of heathens in the bazaars and other public places, listened, enerally speaking, with respect and attention, to the preaching of ne gospel. The number of boys' schools was 10; containing, on the sts, 450 scholars: in this enumeration is included a promising school, ormed in a village called Kotteyoor, and supported by the Rev. C. Traveller, late of the Madras Mission: Mrs. Crisp's native-female chool was continued; but, from the indifference of the parents, and he inactivity of the school-mistress, had not flourished: means, how- ver, were about to be used to place it on a better footing. Respect- ng the conduct of the Readers, during the years 1830-31, Mr. Crisp ears the following pleasing testimony:—"The general spirit and eportment of the Readers are very much to my satisfaction. They

have, of late, manifested an increased degree of zeal and fervour, ar
have attended diligently to the labours assigned them." By ver
recently-received communications, we learn that a Public Examina
tion of all the Native Schools of the Station, consisting of 10, he
on the 25th of June 1832, when 350 children were assembled, prove
by far more satisfactory than any preceding one. Mr. Crisp observe
that the Public Examinations of the schools have had a beneficia
influence on the school-masters as well as the scholars. The progre
of the scholars in their learning, and their apparent growth in Divi
knowledge, have afforded the missionary great satisfaction: while th
general openness to conviction, acquaintance with the Gospel, ar
regard to its authority, which distinguish those natives who ha
shared the advantages of the schools, form a delightful and striki
contrast to the ignorance and prejudice which darken the minds
their fellow-countrymen in general, and prevent the light of tru
from shining into them. Mr. Crisp, in a late communication, a
verting to the effect of the schools, says, "It is deserving of grate
mention, that, so far as a knowledge of Christ goes, the children ha
made very great progress: their minds are enlightened: they kno
that there is but *one God, and one Mediator between God and ma*
For a saving impression on the conscience, we must look to Hi
who *works in us both to will and to do*; and who does so *of His ow
good pleasure.*"—*United Secession Magazine.*

SCOTTISH MISSIONARY SOCIETY.

By particular request, we publish the following Circular
the Scottish Missionary Society; and earnestly recommend th
claims of this great Christian Institution, in the present emba
rassed state of its funds.

Edinburgh, March 12, 1833.

The Directors of the Scottish Missionary Society have of la
made repeated representations to the friends of Missions, relative
the alarming and increasing deficiency in the Society's funds. Encou
aged by the liberality of the Christian public, they have, since t
year 1822, gradually extended their operations both in the East and th
West Indies, under the persuasion, that as they augmented their exe
tions, the friends of religion would increase their contributions. Th
receipts of the Society, however, have not kept pace with the exte
sion of its operations. During the last *five* years, the current receip
have fallen short of the expenditure about £5100; and within the la
eleven months, the deficit in the receipts, as compared with the expe
diture, has proceeded to such an extent, and with such a rapidity,
to furnish ground for the most serious apprehensions, having amounte
within that short period to about £1500; besides which the Tre
surer has accepted bills drawn upon him on the Society's account,
the extent of about One Thousand Pounds.

The Directors had some years ago, as is stated in the reports of th
Society, acquired, through the liberality of the Christian public, a co
siderable balance, which it was of much importance to possess, in ord

enable them to meet those extraordinary demands, to which such stitutions are in a peculiar manner exposed, and those inequalities income, to which, in such a country as this. they are ever liable. ad they not possessed a balance of this kind, they would long ago ve been involved in the greatest embarrassments; but this sum s been gradually diminished by the deficit in the Receipts of succes- e years, and the remainder of it has been entirely swept away by heavy deficiency in the Receipts of the last year.

Under these circumstances, the Directors cannot but feel a deep xiety in regard to the future support of the Society. They are are, that a deficiency of funds is not peculiar to them; that, in con- uence of a combination of causes. a similar deficiency has been ex- ienced by the other Missionary Societies, and by most of our Char- ble Institutions. Yet, while some of these causes, it is hoped, will only temporary, others of them may prove more permanent. In sequence of the circumstances now stated, the Directors have re- ved to make large reductions in their expenditure—to discontinue e Missionary Seminary—to relinquish the missions in Russia—to e up the Schools in the East and West Indies, and the printing Books and Tracts—to limit the expences for Travelling, Pundits, d Native Assistants; in short, to diminish their expences in every ssible way. Many of these reductions are deeply to be regretted, they will essentially cripple their missions, and impair their useful- ss; and it will therefore afford the directors much pleasure, should e Christian public enable them soon to restore them to their former te of efficiency. It will be a most painful circumstance should they, want of funds, be compelled to withdraw any of their Missionaries m the East or the West Indies; yet they think it right, plainly d distinctly to lay before the Christian public the present difficulties the Society. Such a step they cannot indeed contemplate without e most painful feelings; but unless the friends of religion afford em due support, even this may come to be a matter of urgent and avoidable necessity.

The Scottish Missionary Society, it may be remarked, has since commencement been composed of members of the Church of Scot- nd and of different bodies of Dissenters. It had originally a power- l influence in drawing into closer union Christians of different de- minations; it has long gone on harmoniously in the prosecution of ie simple object—the extention of the Redeemer's kingdom—unin- uenced, equally in its proceedings at home and in its operations road, by any of those points of difference which exist between them; id in fact there appears to be no reason why Christians of different nominations may not cordially unite in promoting the common in- rests of Christianity.

It may not be improper here to advert to the peculiar importance the operations of such a Society. Many appear to have no ade- uate idea as to what constitutes the importance of Missions to the eathen; and hence they are disposed to underrate the value of those stitutions which have this object in view. Now the importance of issions to the Heathen does not arise from the prospect of success ing greater than, or even equal to, what it is in Christian countries; ither does it arise from the souls of Pagans or Mahommedans being ore precious than those of our own countrymen. But it consists in ultiplying the points from which Christianity may extend itself

throughout the world; it consists in planting the seed of divine truth in new countries, where it may ultimately spread through the length and breadth of the land, and continue to bring forth the fruits of righteousness, through a succession of generations, to the end of time. It is this which gives such high importance to Missions to the Heathen world. At the same time, there are circumstances in the situation both of the East and the West Indies—the chief fields of the Society's labours,—which at present give a peculiar importance to Missions to these countries. In India the fabric of Hindooism appears to be shaking to its foundations; infidelity in regard to their own system of religious belief is making rapid progress among the higher and better educated classes; and it is not unlikely it will soon spread from them to the other orders of society. This is probably one step in the arrangements of Divine Providence for preparing the way for the triumph of the Redeemer; it is removing a powerful barrier to the progress of divine truth in that country. But while infidelity is undermining the Hindoo system, it is of high importance that it should not be allowed to shed its baneful fruits; it is necessary that the opportunity should be seized, *before it passes away*, of plentifully sowing the seed of revealed truth, that "instead of the thorn there may come up the fir-tree, and instead of the briar there may come up the myrtle-tree." In the West Indies, the emancipation of the negroes appears to be at no great distance; and it is in like manner of high importance that, when this does take place, the slaves should have missionaries among them, to improve the increased facilities for Christian instruction which this will afford—to inculcate on them the principles of morality and religion—and to teach them to use their liberty without abusing it. In this way only can we hope that the anticipations of the friends of humanity will be realized by that important event. Besides, it may be remarked, that if Missionary Societies deserved support when they were originally established, *much more do they deserve support now*, not only in order to the carrying forward the work of evangelizing the nations, but that the inroad which has already been made on the kingdom of darkness may be maintained; that the ground which has been gained may not be lost; that the wilderness which has in part been cleared, may not again be overgrown with briars and thorns, *as will inevitably soon be the case, should our Missionary efforts be allowed to languish and die.*

We are very sensible of the liberal support which the Scottish Missionary Society has for many years received from the Christian public; and though a combination of causes have for a time depressed the funds, we trust the depression will not be permanent. We would earnestly entreat the ministers of Christ throughout the country, who have not of late made collections in behalf of the Society, and who have not the prospect of being visited by a Deputation this season, to assist us by Congregational collections; we would entreat Bible and Missionary Associations, when destributing their funds, to bear in mind our peculiarly necessitous circumstances: we would entreat the friends of Missions, particularly in our larger towns and cities, to exert themselves in procuring private Subscriptions in aid of our Society; and if these were *annual* it would be exceedingly desirable, as constituting a source of *regular* income—a point of much importance in the operations of a Missionary Society.

Though the Directors have resolved to make large reductions

heir expenditure, yet it is necessary to remark, that many of these eductions cannot come into *immediate* operation; so that for twelve nonths to come the expences of the Society cannot be expected to be naterially less than they have hitherto been. Bills which have been rawn in the East Indies on our Treasurer during the last five months, ill continue to be received by him; and at least six months will lapse before the Missionaries receive notice of the proposed reductions, nd are able to carry them into effect. We trust, therefore, the riends of Missions will not calculate on an immediate reduction in ur expenditure, and thereby be induced to diminish their contribu- ions. Such a course might involve the Society in deep and irre- rievab'e embarrassments. It is, on the contrary, of high importance hat they should not only be as liberal, but *as early* as possible in aid- ng the Directors amidst the difficulties in which they are at present nvolved.

The directors cannot conclude without expressing their earnest hope hat, in the liberality of the Christian public, they will be furnished with ample ground of confidence as to the future support of the So- iety. Much will depend on the *disposition* which they find in the ountry to support them, as to the measures which they may ultimately ind it necessary to pursue. Should the Society be permanently crip- led in its exertions, and especially, should it be compelled, for want f funds, to abandon its Missionary stations in the East or West Indies, the cause of Missions from our beloved country will sustain a low which it is not likely soon to recover. We trust that Scotland will not be the first country to sound a retreat in the warfare against the powers of darkness in the Heathen world: we trust that the ex- position we have now given of the circumstances of our Society—of its embarrassments and difficulties—will excite the sympathies of our Christian brethren throughout the country—will rouse them to new and more energetic measures in its behalf—will call forth their liberal- ity—and will in an especial manner ensure their prayers for its pros- perity and success; we trust that through their means we may soon be enabled to restore our Missions to their former state of efficiency; and that the Scottish Missionary Society may yet be honoured by God as an humble instrument of extending the triumphs of the Re- deemer—of making "*His way known upon the earth,—his saving health among the nations.*"

Signed in the name of the Directors of the Scottish Missionary Society.

GEORGE ROSS, *Chairman of the Committee.*

DAVID DICKSON, } *Secretaries.*
WILLIAM BROWN, }

NOTICES OF BOOKS.

Sermons for Christian Families on the most important relative duties, by the late Edward Payson, D. D. Pastor of the Second Church, in Portland, America. Glas-

gow: George Gallie, 1833.—Sermons are too generally ranked the most *unreadable* class of religious compositions. With few exceptions, they are accounted as the periodical literature of the last year, without the benefit of enjoying its ephemeral popularity. The exceptions, we have stated, are few, perhaps deservedly so; yet we are not without hope, that "Payson's Sermons for Christian Families" will constitute one of them. A cheap and unpretending volume, it embraces topics of the deepest interest to parents and children; discussed in a masterly style, by one who understood his subject. The evangelical sentiment, and delightful spirit which it breathes, will be discovered in the following extract from the discourse on "the characters whom Christ loves":—

Christ loves those who love him, because he has done and suffered so much for their salvation. You need not be told, my friends, that we naturally love and prize any object in proportion to the labour and expense which it costs us to obtain it. How highly then must Christ prize, how ineffably must he love, his people! How dear did their salvation cost him! He purchased them with his own blood. To win their love and effect their redemption, he exchanged the height of glory and felicity for the depths of wretchedness and degradation. At an infinitely less expense he could have created thousands of worlds. Nor is this all. From the birth to the death of his people, he watches over them with unremitting attention. Every hour and every moment, they need and experience his watchful care. He forgives their sins, alleviates their sorrows, sympathizes in their trials, heals their backslidings, wipes away their tears, listens to their prayers, intercedes for them with his Father, enables them to persevere, and accompanies them through the valley of the shadow of death. All this care and attention naturally tends to increase his love for them. If a shepherd becomes affectionately attached to a flock, which he has long fed, guided, and protected; if a mother loves, with increasing tenderness, a sick child who, for a long period, needs her pity and care; with what an inconceivable strength of affection must our great Shepherd love his sheep, for whom he has done and suffered so much, and whom he feeds, guides, and protects with such unceasing vigilance in their journey through the wilderness of this world? If his love was originally sufficiently strong to bring him from heaven to earth, and carry him through such an unparalleled series of toils and sufferings, what must it be now, when he has so much more cause to love them? If it was stronger than death, even before he died for them, who can conceive of its strength since he has arisen and re-ascended to heaven?

For this, among other reasons, his love for them must be greater in degree, and of a different kind from that, which he entertains for the angels of light. He loves them, indeed, but he never died for them: he never sympathized with them in affliction; he never watched over them for years with unceasing attention, nor led them by the hand through such a world as this. He loves *them*, as a parent loves a child that enjoys vigorous and uninterrupted health: but he loves his people, as parents love a child that has often been sick, and at the point of death. He loves them, as the father in the parable loved his elder

n who had ever been with him; but he loves his people as the same ther loved the returning prodigal, who was dead and alive again; who ter being lost was found.

The Apprentice's Monitor, by the author of "the Good ervant." 1833. *p.p.* 266. *Price* 2*s.* 6*d.*—The author already advantageously known to the public. He has adopted a walk of great usefulness. The volume before us is intended to promote the best interests of a numerous class of society, whose moral and religious culture receives too little attention. It comprises a pleasing variety, fitted at once to delight and instruct. We should gladly present our readers with extracts, did not want of space prevent their insertion. The general impression left on our mind by reading the book was—"This volume ought to be in the hands of every apprentice in the kingdom."

Life of James Renwick, the last of the Scottish Martyrs, by the author of the History of the Covenanters, &c. 1833. *Waugh and Innes, Edinburgh.*—We have perused, with interest, this well written little volume. Biography is always instructive; but we esteem it chiefly when it sets before us the example of the good. "Renwick's life" is full of striking incident, and exhibits to the reader signal evidence of the power of religion, over adverse circumstances. The account of his death is interesting, as the death itself was triumphant. He suffered martyrdom under the persecuting house of Stuart, at the Grass-market, Edinburgh, in the year 1688, at the age of 26.

SCRIPTURE SONGS.—NO. III.

ISAIAH LXV. 17—25.

Lo! all things old shall pass away,
In dark oblivion laid;
And a new Heaven and Earth appear,
In holiness arrayed.

Rejoice—rejoice—for soon shall rise
Upon the ravished sight,
Jerusalem, my blest abode,
My people's sure delight.

There, with my chosen, shall I dwell
For ever in her halls,
And Sorrow's voice shall ne'er be heard
To weep within her walls:

There, through a life of endless bliss,
My saints shall rest in joy;
No disappointment there shall come,
Nor blight their hope destroy:

No spoiler's hand shall plunder there,
The clusters of their vine;
No stranger ever reap the field
On which their harvests shine.

But there my chosen and their race,
From age to age shall prove
The rich reward that crowns their toil—
The blessings of my love.

Ere yet their lips can breathe their prayer,
Or words their wants express,
Lo! I shall answer their desire,
And all their wishes bless.

The wolf and lamb together there,
Shall 'mid the pastures play;
No serpent wound with poisoned fang,
No lion seek his prey.

Upon the holy mount of God
Shall beam eternal joy,
Nor aught within its bounds be found,
To hurt or to destroy.

Belfast, April 3, 1833. G.

ENCOURAGEMENT FOR PREACHERS IN CANADA

The Rev. James Rogers, a licentiate of the Presbyterian Secessio Synod, who emigrated last season, to Canada, as a preacher of th Gospel, has been called to be Minister of the newly-formed congre gation of Hollywell, Upper Canada. The people have subscribe £100 as a salary for the Minister. Mr. Rogers was brought up i the Presbyterian Secession Congregation of Newbliss, under th Rev. Mr. Johnson, and licensed by the Presbytery of Monaghar As it was reported that Mr. Rogers had fallen a victim to Choler many of our readers who knew and valued him, will rejoice to lear that he is still alive, and in a field of great Ministerial usefulness.

ORDINATIONS.

On the 3d March, the Presbytery of Belfast ordained the Rev J. L. Rentoul, son to the Rev. James Rentoul, of Ray, as Ministe of the Congregation of Ballycopeland, in connexion with the Secessio Church. The morning sermon was preached by the Rev. Joh Coulter, Gilnahirk, from Acts xx. 24—"None of these things mov me, neither count I my life dear unto myself, so that I might finis my course with joy, and the ministry which I have received of th Lord Jesus, to testify the Gospel of the grace of God." The dis course was appropriate—earnest—distinguished throughout by coge reasoning, and pointed illustration. He was followed by the Rev

illiam Wallace, Donegore, who offered up the Ordination prayer, d addressed a masterly and impressive charge to the people and ir newly ordained minister. The interesting services of the day re concluded with a sermon, by the Rev. J. B. Rentoul, Garvagh, the Coleraine Presbytery, from 2d Samuel xxiii. 5—"Although y house be not so with God, yet he hath made with me an everlast- covenant, ordered in all things and sure: for this is all my salva- n, and all my desire." Mr. Rentoul's discourse was at once doc- nal and eloquent.

On the 2d April, the Rev. Moses Black was ordained Minister of e New Congregation, Kilmore, by the Presbytery of Belfast, in nnexion with the Synod of Ulster. The services were ably con- cted by the Rev. Dr. Hanna, Belfast; the Rev. Mr. M'Ewen, ircubbin; and the Rev. Mr. Wallace, Holywood.

OBITUARY.

We have learned, with regret, the death of Dr. M'Leod, of New- ork. He was an eminent minister in connexion with the Reformed resbyterian Church, and is extensively known by his valuable ritings. He was an able champion of the civil and religious rights d liberties of mankind.

The venerable Rowland Hill, of London, lately departed this life, his 89th year. Memoirs of his life are expected from the pen of Ir. Jay.

On the 3d instant, Mr. William Martin, of Lisnagat; a man of enuine piety and strict uprightness of conduct. For more than half century, he was a ruling elder in the Secession Congregation of Tarkethill.

RETROSPECT OF TEMPERANCE SOCIETIES

FROM THE COMMENCEMENT OF 1833.

[AT the earnest request of the Committee of the Ulster Temperance Society, we insert the following document. It contains much valuable information, and, we doubt not, will be read with considerable interest. We heartily wish the cause God-speed.—EDIT.]

THE temperance societies of the old world originated in Belfast, August, 1829.

The only condition of membership is subscription to their fundamental principle—"We resolve to refrain from distilled spirits, and to promote temperance."

State of the community when temperance societies commenced.

The extent of intemperance and its effects, in the United Kingdom, especially in Scotland and Ireland, at the rise of temperance societies, were so horrible as almost to exceed belief.

Upwards of twenty-seven millions five hundred thousand gallons of

full proof spirits, were consumed in the United Kingdom, in 1829, though not nearly one-half the amount was consumed in 1819, ten years before. Some idea of this number of gallons may be formed, from the fact, that it would require about two years to reckon it, counting sixty each minute, during twelve hours each day.

Quantity of ardent spirits consumed.

Making a small addition to this quantity for private distillation, and the reduction of strength by retailers, the astounding fact appears, that the people of the United Kingdom paid, for spirits in the year 1829, nineteen millions of pounds sterling. Of this, poor beggared Ireland paid above six millions, which, if laid down in penny pieces, would extend round the world; or which would give three guineas apiece to every family in the kingdom. The quantity consumed in Scotland, in proportion to her population, was more than double that of Ireland.

Cost of ardent spirits.

In Glasgow, the number of shops for the sale of ardent spirits was equal to that of all the shops for the sale of human food; in Irish towns, nothing was more common than from eighteen to thirty spirit shops in proportion to one baker's shop; and in London, Manchester, Leeds, &c. different shops had customers entering at the rate of ten or twelve per minute.

Number of spirit shops.

The highest authorities have given as their deliberate judgment that three-fourths of the beggary, four-fifths of the crime brought before courts of justice, one-half the madness of lunatic asylums, arise from the consumption of distilled spirit. The Surgeon-General of Ireland has testified, that in Dublin, nearly one-fourth of all deaths, in persons above twenty years of age, is caused by distilled spirits; and many medical men have attributed to the same cause one-half of their practice.

Destruction caused by ardent spirits.

Particular cases completely confirm these general statements. A young schoolmaster, in a civilized district of Ulster, stated at a temperance meeting, that he held in his hand a list of twenty-two persons, in his immediate neighbourhood, with whom he had been acquainted, and all of whom perished miserably from the use of spirituous liquors. A magistrate of county Antrim declares, that in his own recollection, forty eight individuals have, within two miles of his own residence, been cut off prematurely, by the use of spirituous liquors; and in a village of county Down, in the whole side of a long street, there is not a single house, which, within a few years past has not furnished one or more victims to distilled spirits.

Particular illustrations.

Notwithstanding the effects of spirituous liquor in peopling the land with beggars, madmen, and murderers, filling gaols and church-yards, and destroying immortal souls so besotted had the community become, that to spirituous liquor were attributed, all manner of imaginary excellencies; and wherever men or women, young or old met, at market or social party, at wake or funeral; whether for amusement or for religion, there spirituous liquor was too.

Universal use of ardent spirits.

Throughout the country, in almost every house which the minister of the gospel visited, he was pressed to drink; so that it was not unusual for spirits, from a dozen bottles, to be urged upon him in a sin-

forenoon; while, as a matter of course, the place of worship had private bottle, for the accommodation of the rulers; and close at d stood the public house, for the accommodation of the people.

Amid such scenes, no wonder that moral feeling on the subject of drunkenness, was dead throughout whole districts of country. The cases were many in Ulster —alas! that there should be any remaining, in which an intemperate minister continued for life molested, the spiritual instructor of a large congregation.

reme apathy of public mind to rime of drunkess.

The public mind was horribly perverted; and while the plunderer hen roost was devoted to infamy, the drunkard was called by soft nes; took his seat at many a sacramental table; or entered the pulon the Sabbath to reason of righteousness, temperance, and judgt to come.

To expect, that in such a state of things temperance societies uld rise and go forward unmolested, would have been folly. Distillers and spirit sellers did give some opposition, but that was natural; drunkards did sometimes disturb meetings by their babblings, but they too were to be pitied and readily forgiven; conscien-

osition to temnce societies.

is, cautious men, in some cases, opposed, too: but, when light broke upon them, they acknowledged their error, and enrolled their names joy; but the bitter and hitherto irreconcileable enemies of temance societies, are the very men for whom it might be supposed temperance societies were established; to some of whom bad t rendered spirituous liquors necessary, and others of whom were on in the road of intemperance.

That temperance societies, in such a state of moral degradation, uld have already achieved victories, can only be ascribed, and with titude and praise let it be ascribed, to Him who worketh all things ording to the good pleasure of his will. "What hath God wrought!" y may well say, who in 1829 formed the feeble band of the temate.

portant truths, strated and pubed by temperce societies.

Such truths as the following have received from temperance societies the most satisfactory illustration, and circulation wide as the world.

I. For persons in health distilled spirits are less. They do not assist digestion in the healthy, they give no ength, and in the extremes of cold, and heat, and fatigue, they are rious.

II. Distilled spirits, even in what is called their moderate use, are urious—laying the foundation of disease, exciting and aggravating ease, and cutting short life.

III. In proportion to the consumption of distilled spirits in any ntry, is the amount of beggary and misery, of crime and madness, disease, and premature death. Introduce distilled spirits into a ntry, and you introduce a curse—banish them, and generations orn will rise up and bless you.

IV. The respectability attached to the use of spirituous liquors is ived from the temperate; the fictitious excellencies attributed to m, are supported by the temperate; without them the trade in rituous liquors could not live, or could live only in infamy, and by various spirit-drinking customs of the temperate, the drunkards successive generations are trained.

V. Union of the temperate in abstaining from distilled spirits an promoting temperance, is a safeguard to themselves, and affords to th drunkard strong encouragement for reformation.

Upwards of three hundred of the most distinguished medica men now living in the British empire, have pub lished their conviction, that distilled spirits are no nutritive; that they are a chief cause of disease an misery; and that nothing would so much improv the health of the community as the ENTIRE DISUSE of distilled spirits

Medical testimonies to the pernicious nature of distilled spirits.

The highest medical authorities in America have declared, tha distilled spirits, in their most moderate use, injure the constitution and are poisonous; and in our own country, we have indisputabl evidence of the same truths—for example, eight physicians of Leit declare "their conviction, that ardent spirits, in any form, are preju dicial to health, and that they contain no nutritive quality; on th contrary, that the daily use of them often gives rise to disease, an leads to poverty, misery, and death." In chemical and medical work distilled spirit is classed among poisons.

To banish distilled spirit as a common beverage, is a principal ob ject of temperance societies; and that they are well qualified to effec this object, as well as to promote general temperance, such testimonie as the following abundantly prove.

Testimonies on behalf of temperance societies

The American Education Society, in the report for 1830, boast that they "have furnishe hundreds of advocates for the triumphant cause temperance."

Sun. School Union

The American Sunday School Union express their satisfactio "that, in many instances, Sunday-schools hav voluntarily formed themselves into temperance as sociations, on the principle of abstinence. It must be," they say "among a Sunday-school teacher's earliest efforts, to impress on th minds of children the importance of adding to their knowledge ten perance. It is with a view to aid them in this duty, that we hav attached to one of our most popular school-books lessons, exclusivel on this subject."

Seaman's Friend Society.

"The change," says the Second Annual Report of the America Seaman's Friend Society, "which has taken pla last year, in regard to the use of ardent spirits, truly gratifying. A large portion of the vesse belonging to the State of Maine, are said to l navigated wholly without the use of spirituous liquors. In fo months, more than fifty vessels have been fitted out from the sing port of Boston, without any provision of liquor, except as a me cine."

Missionary Society

A large number of our Missionaries," say the American Hon Missionary Society, in their Third Report, "ha reported the formation of societies, on the pri ciple of entire abstinence from the use of distilled spirits as a bevera while they have not been backward to encourage and aid the pros cution of other approved measures, to avert the curse of drunkenn from the nation, and save a free people from that raging fire whi feeds its flames with the bodies and souls of men." "The impulse say the American Tract Society, in 1830, that has gone forth in eve direction in favour of abstinence from arde spirits is from God; and every friend of the te

Tract Society.

ance cause will observe how extensively the publications ofthe act Society have aided in its advancement."

timonies of religious bodies.

Nearly all the religious bodies, of the United States of America, have passed resolutions in favour of temperance societies; as well as the United Presbytery of Upper Canada; Baptist bodies in Nova Scotia and England; and the Methodist Conference of land. The London Missionary Society, sent, last year, to some ts stations, a large supply of the tracts of the British and Foreign mperance Society.

g of Sweden's ular.

The King of Sweden, in a circular, addressed to the Lords Lieutenant and Bishops of his kingdom, has expressed, in the following terms, his approbation of the exertions now making in his dominions by temperance societies. "If their praiseworthy example, garding which we hereby testify our high satisfaction,) be hereafter erally followed, we have the comforting hope, that drunkenness ll no longer, like a national enemy, rob the country of the fruits God's goodness, or of that peace, which by his assistance, we have ong maintained."

pectability and nence of members.

The great practical recommendation of Temperance Societies, consisting in membership, has been afforded by very many, whose names would attach importance and respectability to any cause. Were temperance societies desirous of supporting their cause by the influence of great names, they could point to some of the first nobility having enrolled their names; were they anxious to free their cause n the charge of sectarianism, they could enumerate, not only a dly number of the most eminent Bishops and other dignitaries of Established Church, but the brightest ornaments of different ies of dissenters; they could show upon their lists the names of ut 250 ministers of different denominations in Scotland, and near-200 in Ulster.

h authorities on uf of Temperance Societies.

f the members of temperance societies are in error with respect to the pernicious properties of distilled spirits, they err in company with such men as the physician-general of Ireland, Sir Astley Cooper, Sir Matthew Tierney, the Director-General of the Army Medical Department, the Director-General of the Medical Department he Ordnance, and three hundred of the first medical authorities he British Empire. Is their object absurd? It has been approved by a Chancellor of the British Exchequer, by the Lord Chancellor of England, and by such men as Dr. Wardlaw, and the late Sir M'Intosh, and Rev. Robert Hall. Is it folly to enrol the names members of the society? Some, perhaps, might prefer being fools company with such men as the present Bishop of Calcutta, with Pye Smyth, Dr. Brown, and Rev. Mr. James, of Birmingham, being wise with others, who, with drunkenness rampant around denounce as anti-scriptural, societies whose only crime is voluntarily refraining from a poisonous drug, which is flooding the world misery, disease, and crime, and sweeping on to the fires of Tophet, for ever lost.

Success. The success of temperance societies has be great beyond all expectation. Of this a very fe specimens will now be furnished.

American Congress. The House of Representatives of the United States voted the u of their Hall, (when shall we hear of the Engli House of Commons passing a similar vote?) f a meeting of the American Temperance Socie on the 13th of January, 1832. The Hon. Governor, Lewis Ga Secretary of War, took the chair; Walter Lowrie, Esq. Secreta of the Senate of the United States, acted as Secretary; members Congress were the principal speakers, and most of the members both Houses, many officers of government, and several gentlemen the army and navy attended. The following resolution, amo others, was passed—"That the efforts of the temperance societies the United States, and those who have co-operated with them, h had manifest effect of diminishing crime, of lessening the number cases of imprisonment for small debts, of benefitting the condition numerous classes of people, by improving their health, and increas not only their industry and means of living, but also their self-resp and love of character—of giving new impulse to the domestic virt belonging to husbands, fathers, and children—of awakening fresh tention to the subject of education and the moral improvement of young; and of advancing, by visible and large degrees, the gene cause of religion and humanity."

Members in United States. It appears from the fifth Report of the American Temperance S ciety, that during the past year 200,000 memb have been added to their societies, making in 500,000. Estimating that an equal number persons act on the principles of the society, a r lion of individuals, or one-thirteenth part of the whole population the United States, abstain from spirituous liquors! In one cour half of the population above the age of twelve are members of te perance societies.

General Assembly. The following is an extract from the minutes the General Assembly of the American Presby rian Church, in 1832:—

"Among the means which the Lord has graciously owned blessed during this year of jubilee, many of your reports speci commemorate the influence of temperance societies. It is now a established fact, that the common use of strong drink, however m erate, has been a fatal, soul-destroying barrier against the influe of the gospel. Consequently, whenever total abstinence is practi a powerful instrument of resisting the Holy Spirit is removed, a new avenue of access to the hearts of men opened to the powe truth. Thus, in many instances, and in various places, during past year, the temperance reformation has been a harbinger prepa the way of the Lord; and the banishment of that liquid poison, w kills both soul and body, has made way for the immediate entranc the Spirit and the Word, the glorious train of the Redeemer. cause of temperance continues to extend and multiply its trium The testimony of our churches, as to the signal success which crowned the efforts of the friends of this cause is of the most gra ing character. The formation of a temperance association in congregation has taken place extensively with the happiest results

The Government of the United States have issued, through the Secretary of the War Department, the following order, dated Nov. 2d, 1832:—1. Hereafter no ardent spirits will be issued to the troops of the United States, nor shall any commutation in money be paid to them. 2. No ardent spirits will be introduced into any fort, camp, or garrison of the United States: nor sold by any sutler to the troops; nor will any permit be granted for the purchase of ardent spirits. A supply of coffee has been ordered instead of ardent spirits.

Prohibition against ardent spirits, by American Congress

Previously to these regulations, the Congress had tried the experiment of having coffee voluntarily received as a substitute for ardent spirits. For such an experiment they had full warrant, not only in the unanimous declarations of most of the physicians as to the pernicious qualities of ardent spirits, but in the simple fact of upwards of four hundred vessels sailing regularly from American ports to all parts of the world without spirituous liquors, and of insurance offices making a reduction of five per cent in the insurance of such vessels.

Previous experiment.

The Congress, previously to the issuing of the above order, had abundant evidence of the success of their experiment; for of their sailors stationed in the Mediterranean, four-fifths had voluntarily refrained from ardent spirits, and one half throughout their navy: on the John Adams, American ship of war, every man on board voluntarily gave up his ration of spirits.

Success of experiment.

Many other parts of the world are now profiting by the noble example which America has set.

In Nova Scotia the cause has made great progress, and the Canadas profiting, not directly by the example of the United States, but of their mother country, have circulated widely her tracts and success.

Extent of the Temperance Reformation.

The stations of the London Missionary Society have become spheres of effort on behalf of temperance; temperance societies have been established in India; Germany is awaking to a sense of the advantages to be derived from them; and that neither Sweden nor South Africa is an idle spectator, is evident from the following statements.

Since the foundation of temperance societies in Sweden, the importation of coffee has increased, between January and August, 1832, by a million and a half of pounds.

Sweden.

The following is an extract from a letter of Dr. Philip, the emancipator of South Africa. "Our temperance society," in South Africa, "will, I trust work miracles. It is delightful to think of the encouragement we have already met with; and to our missionary labours among the coloured population, it promises to be of immense service. You are aware, that the natives of all countries colonized from Europe, have been destroyed by the demon of distillation. We hope to have temperance societies established at all our missionary institutions. At Kat River, a new settlement on the borders of Caffraria, lately granted to the Hottentots, 700 men have signed the rules of a temperance society, and requested the Colonial government, that no one shall be allowed to sell spirits in the district, without forfeiting his lands and buildings.

South Africa.

Thus are the Hottentots of South Africa, setting a noble exampl of temperance: while, alas! multitudes of christians, and som christian ministers too, are giving the force of their example, to th use of a destructive drug, by which Satan is each day enlarging hi empire of crime and misery.

A considerable period elapsed from the establishment of temperanc societies in Ireland and Scotland before reformation commenced i England. England, however, has wealth far above her sister kingdoms, and a spirit to use it in the cause of benevolence; and what is much more important, her more respectable classes were not a all so generally infected with the love of spirituous liquors as those o Scotland and Ireland.

Progress in England.

As a specimen of the generosity with which temperance societie are supported in England, it deserves to be mentioned, that last year twelve individuals subscribed ten pounds each for the agents of the British and Foreign Temperance Society: and one individual paid to its funds a fifth of the whole sum which the committee were able to raise for two months after receiving his proposal.

Generous contribution.

The success of the cause of temperance in England has been worthy of such generosity. The British and Foreign Temperance Society has upwards of two hundred auxiliary societies in England, containing thirty thousand members. Twenty other societies, also in England, in correspondence with it, contain more than ten thousand members. Two agents are employed by the British and Foreign Temperance Society, and one by societies in the North of England, whose chief employment is holding public meetings, and establishing societies.

Temperance agents

Three monthly periodicals in England, one in Scotland, and one in Ireland, are entirely devoted to the advocacy of temperance.

Temperance Periodicals.

Any individual observing the countenance given to temperance societies by many of the most influential newspapers, by all the religious newspapers, and nearly all the religious periodicals of the United Kingdom, would surely not be far astray in concluding, that a large proportion of the intelligence, morality, and genuine piety of the community, is on the side of abstinence from spirituous liquors.

The Press favourable.

In Scotland, about 850 societies have been established, containing upwards of fifty thousand members; and in the Province of Ulster alone more than 150 societies have been established, containing upwards of fifteen thousand members. That all the members of these societies have continued true to their trust it would be absurd to assert; but to argue against temperance societies on that account would be much more absurd, especially when it is recollected that christianity itself might be condemned by such reasoning, and that not only many persons have joined temperance societies on whom even oaths had lost their influence, but that all the powers of ridicule and of temptation have been employed to induce members to violate their engagement. One unfortunate drunkard, for example, enrolled his name, and abstained steadily for a time, but by the solicitations and ridicule of his father and uncle he was induced to withdraw from the society; and in a fortnight after, he was drowned while drunk.

Progress in Scotland and Ireland.

The change produced on the opinions and practices of the community, in the British Islands, by temperance societies, is acknowledged, even by their enemies, to be very great.

anges effected.

The tone of preaching on the subjects of drunkenness and temnance, is completely changed among a large proportion of ministers; r eyes have been opened to the real causes of drunkenness, and to pernicious properties of those spirituous liquors, which, in these ntries, produce an overwhelming proportion of the drunkenness ch every where abounds; and while, as in Belfast, fourteen miers of the gospel, are either by their practice illustrating, or by both preaching and practice recommending abstinence from distilled spirits; and while, as in Lisburn, Saintfield, Bangor, Dromore, nearly the whole of the ministers abstain; while 16 ministers in immediate neighbourhood of Omagh, having the cordial support of 00 laymen; and all the ministers of the extensive district of the lis, with a very few exceptions; while many of the most eminent clergy Established Church in Ulster, a respectable number of the most uential members of the Presbyterian Synod of Ulster; a majority he Presbyterian Secession Synod of Ireland, a large proportion of Reformed Presbyterian Synod, one whole Body of Methodist nisters, with one exception, and an increasing proportion of another hile all these are steady members of temperance societies, is any so stupid or faithless as to doubt that, by God's blessing, not only shall a spirit-drinking clergy be soon unknown in the land, but that spirit drinking and spirit selling shall, among christians, be considered incompatible h all sound morality, and that the voice of public opinion, enlightd and regenerated, shall be lifted up with giant strength, to forbid manufacturing or selling for customary use of that great instrument Satanic influence, which, except on the shelf of the apothecary, all shortly be known only on the page of history as a melancholy idence of the madness and the wickedness of ages, happily past to turn no more.

ent aspect of perance societin Ulster.

ture prospects.

Many encroachments have already been made on the drinking customs of the country, whether they were—the giving of drink to customers, the celebrating of festivals in drink, or the giving of spirits at auctions, and e spending of apprentices' fines in drink, the exactions of footgs in drink, the settling of bargains in drink, treatings with drink, e celebrating of births with drink, the closing of the solemn scenes death with drink, they plying of ministers in their congregational sits with drink. Some of these customs have already died out in fferent districts, and nowhere do they present themselves with the me tyrannical power which they exercised one or two years since. he tyranny of drinking has been broken; a man can *now* refuse to ink without fear of ridicule or of teazing importunity, and this is no ifling reformation; fathers and mothers who do not find it *convent* to be conscientious in abstaining, are glad to hear of their chilen being really temperate; while all who have enjoyed the happiness abstaining, are speaking loudly in praise of a society which keeps eir conscience free from the sin of casting a temptation to drunkness in the way of their brethren.

ange of customs.

What class of society is there which temperance societies do not benefit? They have already been the means, under God, of restoring many drunkards to the bosom of their grateful families, and of introducing them to the communion of the church. Can the wives and children of such men ever be sufficiently thankful to God for having raised up temperance societies, to bless them? Shall the rich not patronize temperance societies, while they complain of drunken servants, and while they know that it is spirituous liquor which fills the land with paupers, which sends forth the midnight robber, and nerves the murderer's arm? Shall the poor not support those societies which preserve for their support those fruits of the field which, in the hands of the distiller, become a poisonous drug, to go forth on the land, like Death on the pale horse, with hell following after him? Fathers and mothers, many of you have already been blessed in the reformation of your children by temperance societies; masters, not a few of you have already expressed a determination to prefer as servants members of temperance societies; magistrates, look to the evidence now furnished, that, as spirituous liquor is diminished, crime decreases too; Sunday-school teachers, many of you have already joined the ranks of the temperate, and your classes have been enlarged by the children of reclaimed drunkards; ministers of the gospel of Jesus, temperance societies are your zealous and efficient auxiliaries; they are promoting the great interests of morality; they are turning the savings of the poor into a proper channel; they are relieving oppressed wives and children from the cruel oppression of drunken husbands and fathers; they are promoting the cause of education among the poor; they are rescuing the land from the villainy under which it groaned by the bribery which, through the influence of spirituous liquors, was every where going forward; they are putting an end to the system of wholesale suicide, by which spirit-drinkers are hurrying themselves to premature graves; they are destroying the great enemy of female virtue; they are diminishing poverty, diseases, and crime, and misery; and what is more than all, God has abundantly blessed their labours to the furtherance of the gospel.

All classes benefitted.

Claims on universal support.

By all the ills, therefore, which temperance societies remove, and all the blessings which they bring; by the eternal interests of poor drunkards shivering on the brink of eternity; and by all the trembling anxieties for the future welfare of the young, we entreat your co-operation; and to each individual we say, with the ardour of personal friendship, Come with us and we will do thee good.

Signed on behalf of the Ulster Temperance Society,

THOMAS HINCKS,
JAMES MORGAN,
JOHN EDGAR.

TEMPERANCE HOTEL,
18, Waring-street, Belfast,
Jan. 22, 1833.